

# CHASHT AUR AVVABIN KI NAMAZ KA WAQT

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## Chasht Ke Waqt Ki Tafsil

Chasht ke waqt ke bare me mukhtasar yahi kaha jata he ke jab suraj uncha ho jaye aur makruh waqt khatam ho jaye vaha se chasht ka waqt shuru ho jata he aur zaval tak rehta he lekin uski tafsil ka zara zahan rakhne ki zarurat he.

Dekho pehle me aap ko tulu aur gurub ke waqt ke silsile me jo fark he vo batlata hu suraj tulu hone ke baad jab uski surkhi khatam ho kar usme itni roshani aa jaye ke aankhe uske saamne tik na sake to makruh waqt khatam ho gaya aur usme andazan 15 minute lagte he lekin ye yaad rahe ke minute o ki tadad mutayyan nahi he isliye ke garmi ke zamane me suraj ke tulu hone ke baad chaand hi minute o me dhup me tezi aa jati he aur sardi ke zamane me tezi aane me kuchh waqt lagta he.

Isliye jo log yu samajte he ke time table me tulu ka jo waqt likha huva hota he us par 10 minute

badha de to kafi he ye sahih nahi he halake time table banane vale hamre bhai janab Abdul Hafiz Maniyar ne us hidayat me likha he ke is time table me suraj ke tulu hone ka vo waqt likha he ke jab suraj ka pehla kinara nikalta he isliye ke pehla kinara nazar aate hi namaz padhna mamnu ho jata he aur gurub ke waqt me likha he ke jab suraj ka aakhri kinara dubta he isliye tulu ke waqt me suraj ka pehla kinara nazar aane ka waqt likha huva he aur gurub me suraj ka aakhri kinara ankho se ojal ho jaye aur suraj chhup jaye vo waqt likha huva he aur suraj ko pura nikalne me takriban pone teen minute lagte he.

Ab agar aap ne time table me likhe huve waqt se 10 minute ka hisab lagaya to pura suraj nikalne ke baad sava saat minute hi reh gaye aur itni der me kya hota he vo dekh lijiye isliye ye taiy na kar liya jaye ke 10 hi minute baad makruh waqt khatam ho jata he balke jaisa mauka ho uske mutabik mamla kiya jaye aur usme bachne ki zarurat he.

To jab suraj tulu hone ke baad unchai par aajaye

vaha se chasht ka waqt shuru hota he mene pehle bhi batalaya tha ke hazraate muhaddishin ke yaha ishrak bhi chasht hi ka ek hissa he goya vo hazraat chasht aur ishrak me fark nahi karte balke ishrak ko bhi chasht hi ka naam dete he isliye unhone yu kaha ke suraj uncha hote hi chasht ka waqt shuru ho gaya aur zaval se pehle tak rehta he agarche afzal ye he ke jab garmi me tezi aa jaye us waqt chasht padho yani der se padho.

## **Avvabin Ki Namaz**

Hazrat Zaid Bin Arkam rd ne kuchh logo ko dekha ke dhup me tezi aane se pehle hi chasht ki namaz ada farma rahe the unko is tarah namaz padhta huva dekhkar farmaya unko malum he ke ye namaz uske alava dusre waqt me yani suraj zara uncha ho jaye aur dhup me tezi aa jaye us waqt padhna behtar he isliye ke Huzur ﷺ ne farmaya he ke jo log Allah ki taraf ruju karne vale he unki namaz us waqt hoti he jab ke oont ke bachcho ke pau jalne lage.

Ifadat- fisaal ye fasilun ki jama he yani oont ka chhota bachcha he dhup me jab tezi ayegi to

garmi hogi aur garmi me aap khule pair chalege to pau jalege aur oont ke pau nahi jalte lekin bachcha chuke nazuk hota he isliye uske pau jalte he aur ye ussi waqt hota he jab dhup me tezi aa jati he aur jaisa ke ham sab jaante he ke vo takriban 10.30 se 11 ka waqt hota he yahi chasht ka waqt he.

Dekho hadis me lafze avvabin chasht ki namaz ke liye bola gaya he aur magrib ki namaz ke baad jo nafal namaz padhi jaati he jisko ham avvabin ki namaz kehte he vo itlak hadis me nahi aaya he arbi zuban me avvab use kehte he jo Allah ki taraf khub ruju hone vala aur apne gunaho se tauba karne vala ho.

Jo bande Allah ki taraf zyada ruju hote he aur apne gunahon se tauba karte he vo chasht ki namaz ka bhi aur magarib ke baad padhi jane vali namazo ka bhi ehtemam karte he isliye lugvi aur dictionary tarjuma ke aitebar se dono namazo ko avvabin kaha ja sakta he.

Havala- Hadees Ke Islahi Mazamin urdu se rivayat ka khulasa lipyantar kiya gaya he.